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THE GERMANS OF THE VALLEY.

BY JOHN WALTER WAYLAND.

(CONCLUDED)

During the whole period of the Revolution, only one case is known in which a Virginia German was disloyal to the American cause—the Tories were mainly of English descent. In 1781, at the time when Lord Cornwallis was invading Virginia, John Claypole, a Scotchman by birth, who lived within the present limits of Hardy county, West Virginia, succeeded in drawing over to the British side a number of the settlers on Lost river and the South Fork\* of the Potomac. They refused to pay taxes and to furnish their quota of militiamen. Among them was John Brake, an old German of considerable wealth, being in possession of a fine farm, a mill, a distillery, and a large number of fat hogs and cattle. "He was an exception in his political course to his countrymen," says Kercheval, "as they were almost to a man true Whigs and friends to this country." Brake's house was on the South Fork, about fifteen miles above Moorefield, and was a place of rendezvous for the Insurgents who organized themselves, making John Claypole their com-

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\* That is, the *South Fork* of the *South Branch* of the Potomac.

mander. The insurrection was soon suppressed by General Morgan, who took Brake prisoner and quartered his German sharpshooters at the old gentleman's house, to live on the best that his farm, mill and distillery afforded. Three days later, General Morgan and his troops returned to Winchester, and the Tory insurrection was at an end. Most of those who had engaged in it, aroused to a sense of shame by their conduct, were thereafter loyal Americans; and several even volunteered, and aided in the capture of Cornwallis at Yorktown.

A year or two ago the writer passed by the place where Brake's house stood. It was built at the west side of the river bottom, against the side of the mountain. Part of the old wall is still standing, and the place is known throughout the surrounding country as "Brake's Fort."

#### VI. THE GERMANS OF THE VALLEY AS PIONEERS.

A very few words will suffice under this head. From the fortitude displayed by the Germans in pushing into the Shenandoah Valley, while it was yet uninhabited, except by a few stray herds of buffaloes and numerous bands of hostile savages, we may be sure that they also bore their full share in the winning of that greater west beyond the mountains.

In 1773 an emigration society, including several Germans among its members—one by the name of Herman—left Botetourt county and moved to Kentucky. Other German Virginians, that settled in Kentucky at the same time, were: Abraham Hite, Joseph and Jacob Sadowsky, and Captain A. Shoeplin (Chapline). The Revolutionary soldiers furnished a large contingent of pioneers to Kentucky and Ohio, this territory belonging at the time to Virginia. The State of Virginia had presented lands to many of the patriots, and about the year 1788 there was a heavy influx to the "Virginia Military Lands" on both sides of the Ohio river. Woodford county, of the present State of Kentucky, was settled principally by emigrants from Eastern Virginia and the Valley. Daniel Weissiger, who had once lived at Norfolk, and later at Staunton, is named as the founder of Frankfort, Ky. The name was given it by the German settlers, many of whom had come from Frankfort on the Main. Major Georg Michael Bedinger, of Shepherdstown, Va., went to Ken-

tucky in 1779, distinguished himself as a valiant officer in the battle of Blue Lick, August 19, 1782; was elected delegate of Bourbon county to the first Legislature of the State in 1792, and was a member of the United States Congress from 1803 to 1807. Reuben R. Springer went to Kentucky from Botetourt county in 1788. Bernhard Weier, who discovered the famous Weyer's Cave in 1804, subsequently settled in Highland county, Ohio. These few isolated instances only serve as examples of pioneer movements westward in which large numbers of the German Virginians took part. Not only Kentucky and Ohio received many of these immigrants, but also Indiana, Illinois, Tennessee and Missouri as well. Many of the most prominent families in these States are descended from the German pioneers from the Valley and other portions of Virginia.

#### VII. HOME LIFE OF THE GERMANS.

The Germans of the Valley, like most of their race, were simple, modest, and frugal. Their style of living and their industry were the chief causes of their prosperity and rapidly gained wealth. The majority of them, especially the Mennonites, Tunkers and Quakers, owned no slaves, since they believed the institution of slavery to be an evil, unjust to the slave and displeasing to God. There was doubtless also some antipathy toward the negro race. As a result of the various causes the proportion of negroes has always been smaller in the Valley than in other parts of the State. Most of the Germans did not care to possess very large estates, but their farms were usually of a comparatively small size, containing generally about as much land as the owner, with the assistance of his family could keep in a good state of cultivation. On a few acres, carefully tilled and well fertilized from the stable yards, surprisingly large crops were produced.

The dress of the early settlers was of the plainest and most primitive sort—generally being of their own manufacture. Previously to the war of the Revolution the married men usually shaved their heads, and then either wore wigs or white linen caps; but when the war began this fashion was abandoned, partly, perhaps, from patriotic considerations, but chiefly from

necessity. Owing to the interruption of trade with England, wigs and white linen for caps were often hard to obtain. The men's coats were generally made with broad backs, and straight, short skirts, having pockets on the outside with large flaps. The waistcoat skirts were long, extending nearly half way down to the knees. They also had very broad pocket flaps. The breeches were short, barely reaching to the knee, and had a band surrounding the knee, and, fastening the band, brass or silver buckles. The hats worn were made of either wool or fur, having broad brims and low crowns.

"The female dress," says Kercheval, "was generally the short gown and petticoat made of the plainest materials. The German women mostly wore tight calico caps on their heads, and in the summer season they were generally seen with no other clothing than a linen shift and petticoat—the feet, hands and arms bare. In hay and harvest time, they joined the men in the labor of the meadow and grain fields. This custom, of the females laboring in the time of harvest, was not exclusively a German practice, but was common to all the northern people. Many females were most expert mowers and reapers. Within the author's recollection, he has seen several female reapers who were equal to the stoutest males in the harvest field. It was no uncommon thing to see the female part of the family at the hoe or plow; and some of our now wealthiest citizens frequently boast of their grandmothers, aye mothers too, performing this kind of heavy labor."

Kercheval wrote over half a century ago. Perhaps he would be surprised to know that some of the mothers of even the present generation have also labored habitually in the fields. The writer has known within the last two decades several buxom German girls that were ready every harvest to follow the cradle or "drop reaper" and earn their "dollar a day."

"The Dutchman's barn," continues Kercheval, "was usually the best building on his farm. He was sure to erect a fine large barn, before he built any other dwelling-house than his rude log cabin. There were none of our primitive immigrants more uniform in the form of their buildings than the Germans. Their dwelling-houses were seldom raised more than a single story in height, with a large cellar beneath; the chimney in the middle.

with a very wide fire-place in one end for the kitchen, in the other end a stove room. Their furniture was of the simplest and plainest kind; and there was always a long pine table fixed in one corner of the stove room, with permanent benches on one side. On the upper floor garbers for holding grain were very common. Their beds were generally filled with straw or chaff, with a fine feather bed for covering in the winter."

When Barbara or Katrina and Hans or Fritz had finally settled their wedding-day, much ceremony was undertaken and great preparations made. The fattest calf and lamb, the best chickens and turkeys, and the finest bread, butter, milk, honey, home-made sugar and wine (if it could be had) were prepared in overwhelming abundance. The clergyman was on hand at the place appointed for the marriage, in good time. Before the performance of the ceremony four of the best looking young women and four of the handsomest young men were chosen as "waiters" upon the bride and groom. The waiters wore badges to indicate their offices. The groomsmen were invariably decorated with fine white aprons, beautifully embroidered; and the privilege of "wearing the apron" was considered a high honor. The duty of the waiters consisted not only in waiting on the bride and groom, but they were also required, after the ceremony to serve the wedding dinner, and to guard the bride's slipper while she was eating, for the custom of stealing the bride's shoe afforded the assembled guests the most enjoyable amusement. To succeed in accomplishing the expected feat the greatest dexterity was practiced by the younger members of the company; while on the other hand, the greatest vigilance on the part of the waiters was exercised to protect the bride against the theft; and, if the shoe was stolen the waiters had to pay a penalty, usually one dollar or a bottle of wine, for the redemption of the shoe. As a punishment to the bride herself she was not permitted to dance until the shoe was restored. This custom was continued among the Germans, from generation to generation, till after the war of the Revolution.

Another custom, not exclusively German, but prevalent more or less among Celtic peoples also, was called "throwing the stocking." When the bride and groom had retired for the night the young marriageable guests were admitted temporarily to the

room. A stocking, rolled up in a ball, was given to the young women, who, one after another, went to the foot of the bed and, standing with their backs to the foot board, would throw the stocking over their shoulders at the bride's head. The first one that succeeding in striking her head or cap was to be the one next married. The young men, in a similar manner, and with the same motive, would throw the stocking at the groom's head.

Among the Lutherans and Calvinists, dancing and similar forms of amusement were common, particularly at their wedding parties. Occasionally these seasons of festivity and rejoicing were kept up for two or three weeks together. Among the Dunkers and Mennonites, dancing and similar modes of entertainment were very uncommon. Most of them were remarkable for their strict adherence to the "non-conformity" principles of their religion that forbid dancing and similar customs.

All the Germans, as a rule, were careful early to instruct their children in the different principles and ceremonies of their religions, and in their recognized habits and customs.

#### VIII. RELIGIOUS LIFE OF THE VALLEY GERMANS.

Most of the Germans that settled in the Valley were church members, and the sects represented among them were the Quakers, Mennonites, Dunkers, German Calvinists or Reformed, and Lutherans.

The number of German Quakers, or Quakers of any nationality, in the Valley was always very small; although the few that came were among the first settlers. Alexander Ross, a Quaker, obtained a grant of land near the present site of Winchester, in the year 1732, or thereabouts. A few other localities were settled wholly or in part by this sect, but the aggregate number was not large; and at the present day the number of Quakers in the Valley must be very small, for I have not been able to learn the whereabouts of any, except of a small community at Winchester, this community, doubtless, containing the survivors of the Ross settlement of 1732. The Friends of Winchester have a very neat and tasteful meeting-house on Washington and Piccadilly Streets.

The Germans of what is now Page county were originally

almost all Mennonites. They were remarkable for their strict adherence to all the moral and religious observances required by their sect, and the same qualities are characteristic of them to the present day. A large number of Mennonites settled also in what is now Rockingham county. At the present time the descendants of these early settlers form populous communities in the western portions of that county.

The Dunkers located principally in Shenandoah, Rockingham, Augusta and Botetourt counties, where there descendants are numerous to-day.

Inasmuch as the general reader is apt to be less familiar with this sect than with the others herein mentioned, it may not be out of place to give here a brief sketch of the Dunker Brotherhood. The sect grew out of the great religious awakening that occurred in Germany during the closing years of the seventeenth century, when large numbers of people, becoming dissatisfied with the lack of spirituality in the State Church, withdrew from its communion and met in separate societies for the worship of God. They were called Separatists or Pietists, and among them were to be found such men as Jacob Phillip Spenner, Herman Francke, founder of the Orphans' Home and School at Halle, Ernest Christian Hochman, Alexander Mack, and many others whose names have become historically prominent. The Pietists were bitterly persecuted by the Catholic and Reformed churches, and were driven from place to place until finally Count Cassimir, of Witgenstein, opened a place of refuge for them in his province. Here, in the little village of Schwartzennan, Alexander Mack and others, similarly inclined, met together to read and study the Word. They mutually agreed to lay aside all existing creeds, confessions of faith, catechisms, etc., and search for the truth in God's Book, and to follow as that truth revealed should lead them. They were led to adopt the simple Word, particularly the New Testament Scriptures, as their creed, and to declare in favor of a literal observance of all the commandments of Christ. In 1708 a small company, eight souls, were baptized in the river Eder, by trine immersion. The church was organized with Alexander Mack as its first minister. In 1719 the Brethren, as they called themselves, began emigrating to America, and in less than ten years the entire church was set-



tled in the vicinity of Germantown and Philadelphia. From this nucleus in the New World, the churches spread southward and westward, and are to-day most numerous in Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, Iowa, Missouri, Nebraska and Kansas. For a number of years the church, as a whole, opposed Sunday Schools, higher education and foreign missions, although there were some highly educated men, Christopher Sower, and others, among the early members of the church, but now their foreign missionaries are in different parts of Europe and Asia, and there are at least ten colleges, under the direction of the church, in the United States. The official name of the sect is the "German Baptist Brethren." "Tunker," "Dunker" and "Dunkard" are only nicknames derived from the practice of immersion in baptism.

The Dunkers organized a church in Augusta county first, in the year 1790, with Bishop Miller as the first minister in charge. Churches were organized in Botetourt and Rockingham counties about the same time. The oldest church house in the Valley, now standing, is Garber's Church, about two miles west of Harrisonburg, in Rockingham county. It was built about the close of the eighteenth century, and has been in constant use ever since. Some of the first ministers at the Garber Church were Benjamin Bowmon, Daniel Garber, John Kagey, and Peter Nead.

The Quakers, Mennonites and Dunkers were all plain, honest, industrious people, and opposed to war, intemperance and slavery.

Towards the close of the seventeenth, and in the early part of the eighteenth, century, numerous immigrations of French Huguenots and German Calvinists, or Reformists, under the leadership of Claude Philippe de Richebourg, came to America from Elsass and Lorraine. These were industrious and pious people, and they scattered successively over Tidewater Virginia, Midland, and the Shenandoah Valley. In the Valley they met with other German and Huguenot elements and mingled with them. The Reformed\* sect thus came into the Valley from various sources, and in considerable numbers; and it is probable

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\* The Reformed Calvinists, the German Calvinists, the German Reformed, the Reformists, or the Reformed.

that they had, at the end of the eighteenth century, about as many churches organized as the Lutherans; but the record of the Lutheran churches seems to be the more complete.

In the year 1740, the Reformed built a church near Winchester; in the year 1786 they, together with the Lutherans, purchased a church house at Martinsburg, in Berkeley county. Many of these early church houses were held jointly by the Reformed and Lutherans. About the close of the colonial period these two denominations built a church, called Old Zion, near Hamburg, in Shenandoah county. This house was erected on land donated for the purpose by Lord Thomas Fairfax, who was a generous patron of the different churches in the lower parts of the Valley. The tract of land belonging to Old Zion consisted of several hundred acres; and the church to-day—the property now belongs exclusively to the Lutherans—derives no small revenue from these lands. The Reformed had a church at Shepherdstown before the close of the Revolution, and the Rev. Michael Slaughter conducted the service there as early as 1780. The Rev. Mr. Slaughter was followed by Dr. Charles Meyer, who perfected the organization of the church, and had charge of the work for many years.

The most complete record of early church work seems to have been kept by the Lutherans; but even this is very defective, and consequently we are able to give only the account of some of the more prominent organizations.

A well-authenticated tradition exists among the Lutherans of the Valley, that Rev. H. M. Muhlenberg, father of General Muhlenberg, preached at the little settlement of New Mecklenburg (Shepherdstown), about 1729-'30. The elder Mr. Muhlenberg, as well as his famous son, was a highly educated and eminent minister of the Lutheran Church, having been graduated at one of the most noted theological schools of Europe. He made several visits from his home in Pennsylvania to Maryland and the new settlements in Virginia; and many of the Valley Germans were from the section of Pennsylvania where Mr. Muhlenberg lived. The first regular congregation, with a house of worship, was not organized in Shepherdstown 'till about 1755; and the first regular pastor, Rev. Mr. Bauer, was called about 1776. He served the congregation several years, and was suc-

ceeded by Rev. Mr. Wiltbahn, who held the charge three years; then came Mr. Nichodemus, for seven years, Mr. George Young, four years, and Mr. Weyman, three years. Soon after 1790, the Rev. Christian Streit, who had located at Winchester, and who was also serving the congregation at Martinsburg and several other points, took charge of the church at Shepherdstown, and visited it regularly for a number of years. He was succeeded by Rev. David Young, of Pennsylvania.

In May, 1753, Lord Fairfax donated a lot to the Lutherans of Winchester; and on June 16, 1764, was laid the cornerstone for the erection of a church house on the donated lot. Among the founders and members of the church were the following: Thomas Schmidt, Nicholas Schrack, Christian Heiskell, Christoph Wetzell, Georg Schumacher, Balthasar Poe, Jacob Koppenhaber, and Heinrich Weiler. Johannes Casper Kirchner had at this time the ministerial charge; Ludwig Adam was sacristan, and Anton Ludi was schoolmaster. The Rev. Christian Streit, mentioned above, was appointed pastor in 1785, and continued in this capacity until his death in 1812.

The German Lutheran Church at Woodstock was founded a number of years prior to the Revolution. Abraham Brumbacher made a present of the church lot, and by deed transferred it to Abraham Keller, Lorenz Schnapp, Georg Feller, Jacob Halzmann, Friedrich Staufer, Philip Hoffmann, Heinrich Froebel (Fravel), Henry Nelson, Burr Harrison, T. Beale, and Joseph Pugh. The first church house was a rough log building; but during the pastorate of the Rev. (General) Muhlenberg, who served the congregation up to the outbreak of the Revolutionary war, a large and handsome church was erected. After Rev. Mr. Muhlenburg joined the American army, in 1776, the Woodstock congregation was without a permanent pastor, until 1806, when Samuel Simon Schmucker was called to the charge and continued in the office for forty years. From 1776 to 1806, Revs. Heinrich Moeller, C. F. Wiltbahn, Jacob Goering, J. D. Kurtz, Christian Streit, J. D. Jung,\* and others, rendered the congregation occasional services.

The Lutheran Church at New Market, organized soon after

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\* Young.

the Revolution, was served in the pastorate by the descendants of Gerhard Henkel, of Germanna, the first German preacher in Virginia. The New Market Lutheran pastors were, Paul Henkel, Ambrosius Henkel, David Henkel, and Socrates Henkel, who is probably still living. Ambrosius Henkel, in 1806, founded the Henkel Printing House, of which note has been made. The Henkels also preached at Old Zion, mentioned above, the church house near Hamburg—about twelve miles north of New Market—held jointly at first by the Lutherans and Reformed.\*

St. John's Lutheran Church, at Martinsburg, Berkeley county, was founded about 1776. A church record book, the joint property of the Lutheran and Reformed congregations, who worshipped in the same house 'till 1832, is still in existence, bearing date of 1779. The first record in it is of the baptism of Magdalena Frantz, February 25, 1779. There was no resident pastor until 1790, but the services were faithfully conducted by ministers of the Lutheran Church, who visited the congregation at Martinsburg as often as their duties to other congregations, scattered over several counties, would allow. The first regular pastor was the Rev. Christian Streit, already mentioned in other connections. He resided at Winchester. In 1790 Rev. John David Young located at Martinsburg, and succeeded Mr. Streit in charge of the church at that place.

The first Lutheran church in Augusta county was known as Trinity, or Coiner's Church, and was built, in 1780, on a branch of the Shenandoah river, five miles southwest of Waynesboro. The first minister was probably the Rev. Adolph Spindle. The trustees and organizers of the church were Casper Koiner, Martin Bush and Jacob Barger. The next Lutheran church organized in the county was at Mt. Tabor, near Middlebrook, the church house being built in 1785.

In 1795, or thereabouts, Dr. Georg Daniel Flohr was pastor among the German settlements on New river, and particularly at the Swiss colony at New Bern, Pulaski county. In Wythe county, adjoining on the southwest, a German Lutheran church

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\* There was also a Lutheran church at Rude's Hill, three miles northeast of New Market, in which Rev. Mr. Muhlenberg had regular meetings prior to the Revolution.

was established, in 1792, on land donated by Stophel Zimmermann and John Davis, and owned jointly by the Lutherans and Reformed.

Schuricht quotes the following, from an article written by Rev. Alex. Phillippi, D. D., and published, by request of the Lutheran Pastor's Association of Wythe county, in the *Wytheville Dispatch*, of April 9, 1897:

"After 1732, the Germans, mostly from Pennsylvania, came in considerable numbers to the lower Valley of Virginia and slowly extended themselves into the southwestern part of the State, so that at the time of the outbreaking of the Revolutionary war, several considerable settlements had been formed in what is now Wythe and adjoining counties. These settlements, after the close of the war, received numerous additions from Pennsylvania, Maryland and the lower Valley of Virginia. The early Germans who came to Wythe county, with few exceptions, had some means, and were a hardy, industrious, moral, intelligent, Christian people. The Bibles, some very costly and beautiful copies, which they brought with them, are still found in possession of their posterity, with many other useful and religious books, had a place in almost every family. Schoolhouses, which for the time were also used as places of public worship, were among the first and most expensive buildings erected. With few exceptions these people were Protestants, nearly equally divided between the Lutheran and the German Reformed churches. For reasons not fully understood at this day, these colonists failed to secure and bring with them into their new homes pious and capable pastors and teachers, and for twenty-five or more years religion and education were not only greatly neglected in these feeble and scattered communities [but were also often abused] by incapable and immoral, godless leaders."

Rev. Mr. Phillippi also relates that the following German Lutheran churches were established: The St. John's Lutheran Church, one mile north of Wytheville; and, twelve miles west, St. Paul's Church; that in 1796 Rev. Leonard Willy became pastor of Cedar Grove Church, in Smyth County, and of Kimberling, St. Paul's, and St. John's in Wythe county.

In 1799 Rev. Dr. Flohr, already mentioned, accepted a call to the Lutheran churches in southwest Virginia, and located at

a place several miles north of Wytheville. His ministry ended at his death in 1826, and his body lies buried in St. John's cemetery.

This outline of some of the more prominent steps of early church organization and religious movements among the Valley Germans has necessarily been very imperfect, owing in part to my inability to present the facts more appropriately, and in part to the difficulty experienced in obtaining facts to be presented. It can only be a cause of regret to all who are interested in our colonial history, that so much of those early days was left unrecorded. It is hoped, however, that the deep religious spirit of the German pioneers of the Valley has been attested, at least in some measure, by the facts adduced. They brought their religion with them, and deemed it a sacred heritage. The church and the schoolhouse were built side by side, and the head and the heart were taught together.

#### IX. TWO REPRESENTATIVE MEN.

It may be well to conclude this study of the Valley Germans with personal sketches of two men who are fairly typical of their time and people. The two chosen are not selected because they are the only ones worthy of mention, or because they are known to be the ones most worthy, but because they embody some qualities that were (and are) characteristic of all the Germans of the Valley, and at the same time display other qualities characteristic of respective classes and sections.

##### JOHN KAGEY THE "GOOD MAN."

Mention has already been made in this essay of Henry Kagey, who came from Pennsylvania in 1768, and, after a brief sojourn in Page county, located in 1769 near New Market, in Shenandoah county. His eldest son, John, born March 7, 1757, in Lancaster county, Pa., is the subject of this sketch.

John Kagey was a plain, poorly educated Dunker preacher, but a man of exalted piety, sterling character, and noble generosity. His affectionate disposition, kindness of heart, and practical christianity won the love and esteem of all with whom he came in contact, and he was revered by old and young, rich

and poor, white and black, wherever he went. "In all the mutations of a long and active life, most of which was spent in a new country, where great diversity of character always exists, and where a teacher is so likely to provoke opposition, if not hatred, no matter how anxious to avoid it, he seemed to possess such rare qualifications of mind and heart that disarmed all opposition and won the respect, the love and esteem of all classes and conditions of men, an accomplishment so rare that one must needs feel that some supernatural power was his. This he did not claim, but he believed the best way to persuade men to lead the life of a Christian was to exemplify that kind of a life in daily practice of the divine commands to feed the hungry, clothe the naked, comfort the distressed in heart, and in all things do justly and love mercy. In an eminent degree he thus practiced what he taught, and by it gave the most abundant proof of his sincerity and established a claim to an exalted Christian character."

From an elegy written by Joseph Salyards, scholar and poet, whose widowed mother was often the recipient of John Kagey's charity, the following stanzas are quoted:

"The breezes of suspiring Spring  
From Massanutten's side shall blow,  
Around this spot their incense fling  
And sigh in holy whispers low;  
For while with joyful haste he trod  
Yon deepening dale and arduous hill,  
The conscious, all-pervading God  
Engrossed his soul-felt whispers still,  
And still the airs of hill and plain,  
Effusions from his lips retain.

"In yonder lane the widow lorn,—  
Naomi of our heartless years,—  
Leans o'er her orphan's every morn,  
And yields to unavailing tears,  
For he whose voice had soothed so long,  
Sad memory's unobtrusive sigh,  
Whose hand secured from wreckless wrong,  
Whose bosom bled at sorrow's cry,  
He, too, has left our wintry shore,  
He hears the sufferer plead no more."

"Almost as good as John Kagey" has been an expression on the lips of old and young in the counties of Rockingham and Shenandoah for the last three generations. It was a current saying during his lifetime that "nobody could make John Kagey do wrong, or break his word." Upon a certain occasion a cattle dealer from a distant locality expressed the opinion in New Market that no man he had ever met was strictly honest. Some one referred him to John Kagey. "Well," remarked the dealer, "I'll test him." Accordingly, the dealer, with several others, rode out to Kagey's farm.\* The latter had some young cows for sale. After looking at the cows, the dealer pointed to one and said: "Mr. Kagey, I'll give you — dollars [naming a figure somewhat above the cow's value] for that animal." "You can't have her for that," replied the old man, "it's more than she is worth. You can have her for — dollars" [naming a lower price]. The dealer went away convinced that at least one man was strictly honest.

The last seven years of Kagey's life were passed in blindness; yet he did not cease from the deeds of goodness that had distinguished his more active service until, at the ripe age of four-score years and nearly ten, the hand of death was laid upon him.

"Ah, purer than the snow that heart,  
Which meekly lies unthrobbed here;  
More undefiled the God-like part  
He bore in our precarious sphere,  
And deathless in our souls shall be  
The fragrance of his memory."

#### JOHN MUHLENBERG THE "GREAT MAN."

John Peter Gabriel Muhlenberg was born at Trappe, Pennsylvania, in 1746. His father was the venerable patriarch of the Lutheran Church in America—the Rev. Heinrich M. Muhlenberg, who had come to the New World at the instance of Count Henkel of Poeltzig, and others. The younger Muhlenberg in his youth was a boy difficult to manage, but under his father's guidance he acquired an excellent educational training. Des-

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\*The ministers of the Dunker and Mennonite persuasions do not receive salaries for preaching. Many of them are farmers and stockmen.



tined for the ministry, he was sent to Germany to complete his studies; but, instead of at first entering school, the young man joined himself as an apprentice to a mercantile house in Lubeck. He held this position three years, working faithfully; but his spirit was too restless to be long content with duties so monotonous. He abruptly left his place and enlisted in a regiment of dragoons at Hanover. Later on, his better judgment overcame his disposition toward the adventurous, and he resumed his study of theology. Having duly passed his examinations, he returned to America and received the appointment to the pastorate at Woodstock, Va. The young preacher gained the intimate friendship of George Washington and Patrick Henry, and with them, took a deep interest in the American resistance to British authority. Muhlenberg's military antecedence was revived, and, upon the recommendation of General Washington and Patrick Henry, he was commissioned Colonel of the Eighth Virginia Regiment. He preached his valedictory sermon at Woodstock in January of 1776. The church was crowded with the German farmers, their wives and children, from far and near. The pastor implored his people to support the struggle for liberty. "Dear brethren and sisters," he exclaimed, "I feel truly grieved to announce that this is my farewell sermon, but if it is God's will I shall soon return to you. It is a sacred duty that calls me from you and I feel I must submit to it. The endangered fatherland, to which we owe wealth and blood, needs our arms—it calls on its sons to drive off the oppressors. You know how much we have suffered for years—that all our petitions for help have been in vain—and that the King of England shut his ears to our complaints. The Holy Scripture says: There is a time for everything in this world; a time to talk, a time to be silent, a time to preach and to pray—but also a time to fight—and this time has come! Therefore, whoever loves freedom and his new fatherland, he *may follow me!*" Laying aside his priestly gown, the Rev. Mr. Muhlenberg buckled on a sword: A scene of great enthusiasm followed; the people rose to their feet and joined in the intonation of Luther's stirring hymn:

"Eine feste Burg ist unser Gott."

Outside the church drums were beat, and in about half an

hour one hundred and sixty-two men had enlisted to follow their fighting parson. This act of German-American patriotism has been celebrated in Read's poem, "The Rising," and by several German-American poets: Dr. Victor Precht, in his drama, "Kuerass and Kutte;" and Prof. Wilhelm Mueller, in his poem, "Die letzte Predigt."

Muhlenberg's regiment served first at Charleston, S. C., and in Georgia. On February 21, 1777, Muhlenberg was made a brigadier-general, and the Third and Fifth Virginia Regiments were added to his Eighth. Many Germans belonged also to these two regiments. The battle of Brandywine, on September 11, 1777, was disastrous to the American army. An utter rout was prevented only by the heroic stand of Muhlenberg's brigade, which checked the advance of the British and thus enabled the retreating columns to escape annihilation. In the British army at this time were many German mercenaries, and it is said that a number of them recognized Muhlenberg in this encounter at Brandywine. The reputation he had made in the Hanover Dragoons and other German circles was too striking to be soon forgotten, and when the Germans at Brandywine ran up against his columns, and recognized their former comrade, they cast terrified glances at one another, exclaiming "Here comes Devil Pete." In the battle of Germantown, October 4, 1777, Muhlenberg defeated the opposing wing of the enemy, and when the center and right wing of the American army gave way, he again covered the retreat. In 1780 he fought in Virginia under his friend, General Von Steuben, against the traitor Arnold, who was pillaging the James River Valley. When Arnold was harassing Petersburg, Muhlenberg, with a few hundred of his German troops, defended the bridge leading to the town, and, though forced to withdraw, brought his men off in good order. In his report to Congress, Governor Jefferson spoke of this achievement with high admiration. In the final decisive actions at Yorktown, Muhlenberg's brigade—four hundred of his light infantry—under General Hamilton, stormed Redoubt No. 10, and captured it in nine minutes. In this action Colonel Bowman, a German from the lower Valley, was among the slain.

After the surrender of Cornwallis, Washington appointed Muhlenberg military commander in Virginia, and at the end of

the war the Woodstock congregation invited him to resume his pastorate. Muhlenberg declined, saying: "It would not be proper to again graft the pastor on the soldier." He returned to Pennsylvania, and was elected to Congress. On October 1, 1807, he died. At Trappe, Pa., near his father's old church, a tombstone bears this inscription:

To the memory of General Peter Muhlenburg.

Born Oct. 1st, 1746, and died Oct. 1st, 1807.

He was brave in battle, wise in council, honorable in all his actions, a faithful friend and an honest man.

Let this be the conclusion of our present study of the Germans of the Valley; and let us see in the lives of John Kagey and John Muhlenburg, the "Good Man" and the "Great Man," a summing up of those sterling qualities which, whether in peace or in war, in high station or in low, have marked a sturdy race, guardians of the home, guardians of the State, and servants of the Most High.

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NOTE.—It may be too much to say that John Kagey is truly "representative," since he was better than the average man of his time and community; he may perhaps be termed, more exactly, the "ideal man," toward which many of his contemporaries approached.

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### THE FERRAR PAPERS\*

At Magdalene College, Cambridge.

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ORDER OF PRIVY COUNCIL TO NICHOLAS FERRAR, 1623.

In his very interesting introduction to Mr. Conway Robinson's *Abstracts of the Proceedings of the Virginia Company of London, 1619-1624*, Mr. Brock gives us the certificates of the

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\* The Society is greatly obliged to Mr. Ferrar, one of its English members, for the copies presented here and for other courtesies in connection with these Ferrar papers.